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SOCIAL PROGRESS

The Church and the Negro

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G. Barrett Rich, III

The Cayuga Overture

Thomas Guthrie Speers
Harold Porter Melcher

FEBRUARY

1937

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February, 1937

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SOCIAL PROGRESS

The Church Faces the American Negro

By William Lloyd Imes *

IT IS an honor to respond to the invitation of "Social Progress" to tell plainly and simply the ever-old but ever-new story of the American Negro. One would think that with the inevitable march of history, and the well-known areas of American life that have been inseparably bound up with his life and fortunes the Negro in the New World, this story had been often enough recited, and well enough known. But, like many other matters of human interest, it needs repetition in spite of familiarity, and it needs conscientious and careful study. We have been glad, therefore, of a year of mission study in which Africa in the foreign field, and the Negro in America in the home field, have been prominently before us in the major Protestant communions.

So far as our Presbyterian Church in the U.S.A. is concerned with its own American Negro constituency, it appears to be still a rather small minority, possibly less than two and one-half percent of the total membership. There are some sixty churches and missions scattered in the North and West, in about twenty different presbyteries, most of them east of the Mississippi. Then there are the four "colored" synods of the South, three of them rather close to the Southeastern seaboard, and one stretching far to the Southwestern area, and taking in churches as far as Oklahoma and Texas. The very existence of these separate presbyteries and synods on a racial basis shows that America has not yet solved her great social problem of race and color, and the Presbyterian Church, no less than her great neighbors in Methodist and Baptist and other fellowships, must admit that powerful as the Gospel is, it has not yet been applied strongly enough to break down these difficulties and barriers. While the American Negro faces all other problems that his fellow-Americans face, such as inadequate

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housing, unemployment, crime, adult illiteracy, intemperance, breakdown of home and family life, yet he must face it with the certain knowledge that, try as he will, he is a *thing apart;* he is still in a peculiar sense a *missionary ward,* not a full-fledged and developed member of his own native community.

Negroes Are Persons

Here is the very center of the so-called "race problem." The American Negro belongs very definitely to American soil, life, tradition, and history, yet he is still treated as a step-child! Even when gifted individuals stand out, and do remarkable work both for their own race, and for America at large, they do their work almost hopelessly alone. If it had not been for the extraordinary cleverness with which the late Booker T. Washington sensed this difficulty, even he would not have gained a hearing, nor world-wide recognition. Even to this day there are many white Americans who think that he stood for segregation, disfranchisement, separation into social and racial caste, and all the rest of the easy but dangerous solutions of this or any race problem. Mr. Washington was an educator of first rank, but it was not until he was recognized abroad as an original and practical thinker on educational matters that his own country gave him a real hearing. And if America would only grudgingly and partially give such hearing to so tolerant and wise a leader as Washington, small wonder they do not listen, even in 1937, to those of us who have not the patience of Washington with age-long and hoary sins that still disgrace our American life!

Here is an opportunity for the Presbyterian Church to prove its historic witness to the brotherhood of man! Thank Heaven, there are many signs that it is beginning to do so with understanding, and with vigor. It is only a beginning, however, and much work will have to be done by both North and South before the Kingdom of God dawns in race relations. Our church mission schools and colleges have a task and an opportunity here to witness by their work, to leaven their communities, where boys and girls, and young men and women, are being trained. It will not do for us to educate them, and turn them loose in an unChristian social order all about them. When the colored folk of North Carolina recently looked into the matter of registration of their voting population,

they increased it from a few insignificant hundreds to many thousands, even in that Southern atmosphere where there are many of the dominant race none too friendly to Negro enfranchisement, and who must be evangelized into such a friendliness by an insistent and persistent application of the Gospel. It is as much a missionary and religious matter to see that people protect their civic life by voting, as it is to organize preaching missions.

In a recent panel discussion on the church and the consumers' coöperative movement, it was asserted that one could buy a shirt in a Northern city for 79 cents, but that it was likely a "sweat-shop" product, and that one had no moral right to purchase such goods, even at the reduced figure, when the study of its production brought to light such anti-social and evil conditions. But a Negro participant in this same panel carried the matter a step further back, to the black farmer who grew the cotton, and revealed that "sweat-shop" conditions of peonage and soil-slavery are just as bad as any iniquity of industrial plants which under-pay and over-work their employees. So, try as we will, we cannot escape this "tenth American" who, is looking hopefully to the Church not for pity, but for justice!

Competitive Forces

This leads us to consider some competitive forces with those of the Church, for the loyalty of the American Negro. There is, first of all the interesting group described best by Professor Alain Locke more than a decade ago under the caption, "The New Negro." This book of essays had a significant and deliberate omission. It had not one essay dealing with the Negro and his religious life. All other phases were dealt with carefully, education, art, science, industry, but not a word about religion. That indication of frank secularism is not the least abated now, ten years later. In fact, it is still on the increase.

The "New Negro" in our American college and university circles is trying to go it alone. He sees the Church, especially the Protestant part of it (to which he is almost ninety-nine percent attached) quite apathetic to his plight in American life, or, in some cases, quite hostile to his equal and brotherly participation in affairs that concern our common welfare. What will this educated, talented Negro do? He will surely be found veering away from the

forces of religion and the Church, and become one more adjunct of the already over crowded ranks of secularism in America. The Church could prevent this if it would. But it cannot do it by mere pious wishes, or letting the *social action* phase of the Church's life and work lag along in listless fashion. It must take its great opportunity through great educational boards and foundations, and assure this black American that it means business in welcoming him to fight side by side in an unending struggle against the kingdoms of this world, selfishness, greed, sin. I do not say this will rid us of the secular-minded man, white or black, overnight. But I do say it will mark a great turning point in the history of the Church in America, not to speak of our beloved Presbyterian communion, when we resolve to do it, with God's help.

New Loyalties

There is still one more competitive force in our social order today which is bidding for the American Negro's loyalty against that of the Church. It is the movement toward radicalism of the materialistic and anti-religious sort. Of the two destructive forces in our world and America today which are most blatant, *Fascism* and *radicalism*, I feel that both black and white folk have far more to fear from the former. But let us face the latter, since so many good church people profess to view it with such horror—and their apprehension is not without some reason. Materialistic radicalism *is* bidding for the loyalty of the Negro. It tells him that he has been oppressed both because he is poor and because he is black. And it promises him a "heaven" here in this world of economic goods, if he will give himself up to its way of life. Now it is not at all an unattractive offer that such a philosophy makes. If you were poor, unemployed, largely disfranchised right in your native land, looked down upon for no other reason than the dark hue of your skin, and generally treated as a sort of poor step-child, *what would you do?* Can you blame the American Negro if he at least stops to listen? He has been, on the whole, very loyal to the Church. My conviction is, that unless the Church begins now to be loyal to him in the only way that Christ's way of brotherhood and service demands, we shall not much longer have the black man's loyalty, and I do not think history will lay the blame at his door.

Shall We Treat Negroes as People

By G. Barrett Rich, III *

THE last sermon that I preached in the Mississippi church that I served was on the subject, "Better Race Relations." After the service, I was invited to dinner by an elder of the church, who said to me as soon as I entered his home, "I am surprised that you think Negroes are people in the full sense of the word."

The purpose of this article is not to prove that Negroes are people—I take that for granted. My thesis is that because Negroes are people they should be treated as such. If we, believing that the darker races are the sons and daughters of God, discriminate against them, we are guilty of hypocrisy of which my Mississippi friends are free. Whether we live in the North or in the South—and I have worked in both sections—many of us Christians treat the Negroes as if they were something less than human.

The attitude of most Christian white people may be summed up in the phrase, "Negroes are all right as long as they stay in their place." Of course by "their place" is meant a lower position than that occupied by white people.

Discrimination Before the Law

As a result of this attitude based on prejudice, the Negro receives injustice in every realm of American life. He does not receive justice before the law. I well remember a member of my session, a judge, saying, "Whenever a nigger and a white man are brought before me charged with the same offense, I always give the nigger just twice the sentence or the fine that I do the white man." Dr. W. D. Weatherford in his book *The Negro from Africa to America,* shows this rule holds generally for our entire nation; Negroes receive on the average double the penalty for the same offense. *The East Tennessee News* published a statement some months ago that in Little Rock, Ark., the local representative of a large automobile liability insurance company announced that he would write no more insurance on automobiles owned by Negroes, and that all policies held by them were forth-

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with canceled, because if a Negro and a white man are involved in an automobile accident, the Negro is invariably blamed regardless of the circumstances.

The worst result of race prejudice is lynching, which disgraces our country as does no other crime. President Roosevelt says, "Lynching is a vile form of collective murder. Every member of the mob who lynches is a murderer. He is a cowardly murderer since he allies himself with other murderous members to commit a crime he would not dare to do alone." Over five thousand Negroes—many of them women—have been murdered by mobs in the United States during the past sixty years, and less than 25% of them have been accused of rape. In Clarksdale, Miss., several years ago, as a Negro, after having been acquitted by a white jury, was walking down the Court House steps a free man, he was lynched, shot to death by a mob, in the very shadow of the temple of justice. Many men, later proved innocent, have been lynched. Rarely are members of lynching parties punished, although usually they are well known to officers of the law. I believe a federal anti-lynching law is the only solution to this evil, since in many communities local sentiment supports lynching. The mob not only lynches a human being, it lynches the law itself, which is supposed to be the safe-guard of all human beings.

The Negro suffers from injustice in the matter of suffrage. Our American Revolution was fought largely because of "Taxation without representation," and yet in most of the Southern states nearly ten million colored citizens are deprived of their constitutional right of voting.

Negroes are discriminated against in the matter of education, not only in the South but also north of the Mason-Dixon line. Jim Crow schools are almost invariably inferior to those for white children. Some states such as Alabama, Florida, Georgia, Louisiana, Mississippi and South Carolina spend between four and five times per capita as much money for a white child's education as for a colored child. In many cases the school buildings for colored children are little better than shacks, the teachers are often untrained, poorly paid, and the terms are short. In Cincinnati, colored boys may swim in the school pools at the regular period; colored girls, however, must go in by themselves at the close of school.

Social and Economic Injustice

Negroes are treated as something less than people in the so-called social service agencies, such as libraries, parks, and hospitals. In the South, with few exceptions only the larger cities provide library facilities, and many hospitals exclude colored people entirely. Miss Juliette Derricotte, Dean of Women at Fiske University, died as the result of an automobile accident near Dalton, Ga. She probably would have recovered, could she have been taken to the nearest hospital. But though her life was at stake, she was refused admittance.

Perhaps the most serious form of discrimination is in the economic field, where the Negro is the last to be hired and the first to be fired. During the depression colored people lost their jobs out of all proportion to their numbers. Even now (December) in Cincinnati 40% of those on relief are Negroes, while the colored population of the city is only 10.5%. These figures are typical throughout the country. I remember a well educated Negro woman in New York telling me not long ago, "If only I could receive economic equality I could endure all the other discriminations."

Many labor unions, exclude Negroes by provisions in their constitutions, and even those which profess to be free of prejudice in actual practice shut the door in the face of colored workers.

We Christians must confess with shame that many churches refuse to accept colored members, and even where there is no rule against admittance, they are not treated as equal in God's House.

What Does the Negro Want?

What does the Negro want? He wants to be treated as a human being. He wants the opportunity to develop to his full racial capacity. Instead of oppression he wants freedom, and independence rather than exploitation. He seeks economic justice; not charity, but a chance to work; not tips, but a living wage; not old clothes, but a paying job. He wants the right to earn his bread as a man. He wants social justice, not social equality in the general sense of the term, for he prefers black company to white company. He wants satisfactory travel accommodations, for he pays an equal fare. The Negro wants to be treated as a person.

The Task of the Christian Minister

After eleven years of inter-racial activity, I would like to give some concise suggestions as to how a minister of Christ can help in improving race relations in this country.

1. Let him be certain that he is free from race prejudice.

2. He should inform himself on this subject by reading such books as *The Negro and American Civilization*, by Charles S. Johnson and *Along This Way*, that superb autobiography by James Weldon Johnson. A subscription to *Opportunity*, or *The Crisis* (two fine Negro journals), would be helpful.

3. He should preach against race prejudice from his pulpit and teach racial justice in all his church organizations, especially among the young people. Capable colored speakers are invaluable. Just a few weeks ago an interesting Negro Y.W.C.A. secretary spoke before the Tuxis Society in the church which I serve. At the close of the meeting a high school girl said to her, "I have always been prejudiced against Negroes; I have never thought of them as people, but I feel differently now. I am ashamed; I want to join some organization working for better race relations."

4. A minister should, if living in the South, serve on his local inter-racial commission, and if none exists, form one. Other good organizations to coöperate with are the Urban League and the National Association for the Advancement of Colored People.

5. Most important of all, he should let Negroes know that he is their friend, that their color makes no difference to him, that he can be counted on to help in time of an emergency.

6. He should observe Race Relation Sunday in February according to the suggestions of the Federal Council of Churches.

I spent part of last summer in Russia where the church is a fugitive and where religion is a byword. The Soviet Government is frankly atheistic and they regard religion as the opiate of the people. But the godless Communists do consider Negroes as people. I hate Communism but I must admit that the Russians are more Christian in their attitude toward other races than those of us who give our allegiance to Jesus Christ.

The Cayuga Overture

A Discussion

At the General Assembly in May, 1935, an overture was presented by the Cayuga presbytery, with 71 other presbyteries concurring, in which the General Assembly was requested to proceed in the constitutional way to bring about amendment of the Confession of Faith in the following manner:

"In Chapter XXIII, Section II, strike out the word 'as' and the words 'so for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions'; so that the Section shall read thus: 'It is lawful for Christians to accept and execute the office of a magistrate when called thereunto; in the managing whereof they ought especially to maintain piety, justice and peace, according to the wholesome laws of each commonwealth.'"

This request for an amendment of the Confession of Faith was referred to a committee of fifteen appointed by the Moderator, and this committee reported to the General Assembly in May, 1936, its recommendation that this overture be sent to the presbyteries for their votes. This report was adopted by the General Assembly, and the matter is now being studied and voted upon by presbyteries throughout the country.

The Cayuga Overture? YES

By Thomas Guthrie Speers*

DOES our Presbyterian Church really mean business in its opposition to war? Is the living Christ gradually educating our consciences so that we can now see clearly that war is sin? In the light of such questions it is well to remember that our *Confession of Faith* still contains the statement that Christians "may lawfully, now under the New Testament, wage war upon just and necessary occasions." When you compare that statement with the present voice of the conscience of Christians, you see how far we have moved from the days when the Confession of Faith was written. The living Christ has been educating us. He has been making our consciences more sensitive. And one result is that today numbers of sincere Christians in our church are both disturbed and ashamed that such a statement, permitting war on Christian grounds, should remain in our *Confession of Faith.*

* Pastor, Brown Memorial Church, Baltimore, Maryland.

In studying the Cayuga Overture and the proposed amendment to the Confession of Faith which eliminates this statement, church members should ponder the resolutions regarding war and peace adopted by our General Assembly in recent years. Space permits the quotations here of only part of such resolutions.

Some of Our Church Resolutions

The General Assembly in 1934 adopted the following:—

"In view of the prevailing dangerous war psychology among the nations, their spirit of self-seeking nationalism and war-provoking programs of armament-expansion, . . . We proclaim our adherence to the following principles of faith and of policy, calling upon the churches to make unmistakably clear to their constituencies and to the world at large:

"(1) That God in Christ has broken down 'the middle wall of partition' that separated the races and nations, and that it is incumbent upon all who profess the name of Christ to frown upon and disavow all that is a barrier to free and friendly intercourse between the races and nations of mankind.

"(2) That Christians owe an allegiance to the kingdom of God, that is superior to loyalty to their own country, and that in any matter in which the laws of their country conflict with the commands of God, they must assert their duty and right 'to obey God rather than men.'

"(3) That Christians cannot give their support to war as a method of carrying on international conflict;"

Again in 1935 the same matter came up before the Assembly and the following was adopted:

"We recommend an increasingly definite educational campaign toward: Organized resistance to war; opposition to the private manufacture of war munitions; to compulsory military training in schools and colleges; and to all selfish nationalism, racial exclusiveness and trade imperialism which tend irresistibly toward international war. We also reaffirm and call special attention to the resolutions against war and militarism adopted by the 146th General Assembly." (Those are the resolutions previously quoted.)

The General Assembly of 1936 declared:—

"We encourage the activity of all Christian men and women

in all constructive efforts to promote the peace of the world. We recommend to all educators a policy of instruction to the effect that war, as an accepted method for the settlement of international difficulties, is immoral, uneconomical, and inhuman. . . .

Vital Religion Needed

The one great hope for the abolition of the curse of war is to be found in vital religion in the hearts and minds and consciences and wills of individual men and women. The real strength of religion is in the passionate loyalty of individuals to the Christlike God, and in the undiscourageable determination on their part to work together with God for friendliness and trust and justice and coöperation.

People who are not Christians freely admit that war in the modern world is unchristian. The best that any disciple of Jesus can say about it is that though it is unchristian, still men may be forced to engage in it as a last resort. This is the position of many fine, peace-loving officers of the army and navy. But increasing numbers of Christians find it impossible any longer to say even that. They are convinced that, so far as they are concerned, loyalty to Christ means repudiation of the war system entirely. Here we have different attitudes toward a problem on which sincere men differ greatly, and yet according to any one of them it would seem wrong to retain a statement in our Confession of Faith, permitting war on *Christian* grounds.

The purposes for which wars are fought may be "just and necessary." But the end does not justify the means. And increasingly our Christian consciences are insisting that no matter how good the goal, still the attempt to reach that goal by the method of war is sinful. The world's peace is being destroyed today by racial pride causing racial hatred, which is sin; by lawlessness springing out of the determination to do what one nation wishes regardless of humanity, which is sin; by economic imperialism rising out of greed, which is sin; and by the worship of a nation before the worship of God, which also is sin.

Not only are the causes of wars most often unchristian, but the method of war destroys the spirit that Jesus came to create and pushes further off the glorious goal of God's world-wide kingdom for which he died in agony on a cross. Christianity stands for

truth. "Ye shall know the truth," said Jesus, "and the truth shall make you free." But war thrives on lies. It is prepared for by a long campaign of misunderstanding and deceitful propaganda, and when at last it comes, no nation is allowed to know the truth. Christianity stands for world-wide brotherhood and the fellowship of all men with our common Father. But war tears brotherhood to shreds, and makes of God, not a common Father but a fighting tribal deity. Christianity stands for love and forgiveness; war means hate and revenge. Christ sets us all the example of a life devoted to healing and humanity, but war promotes destruction and brutality.

In a still deeper way war is found to be sinful. Men are beginning to realize that the system of war and of national selfishness behind war, is going directly counter to God's unshakable purposes for mankind. In the life and teachings and spirit and sacrificial death of Jesus, God has revealed not *a* way of life, but *the only* way of life by which men and nations can live together successfully. If through national selfishness and war, we go directly counter to that way of life, then we find ourselves in the tragic and terrible and hopeless position of trying to fight against God. There is no escaping the ultimate spiritual authority of the laws of God. We may rise up against them and challenge them. We may try to fight against them or to disregard them. But in so doing we work our own destruction.

Cayuga Overture? No.

By Harold Porter Melcher *

Text: "So for that end (namely to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth), they (the magistrates) may lawfully, under the New Testament, wage war upon just and necessary occasions."

Confession of Faith 23: 2.

THIS little text has fathered more oratory and begotten more writing among ministers in the last few months than many a beautiful Bible passage, and the end is not yet. Since it awakens deep seated prejudices and opinions, it is hardly possible that

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this exposition will change any one's ideas on the subject. It is therefore not an argument but merely a setting forth of one man's reasons why he thinks as he does.

It seems, then, that a majority of the good brethren in one of our Presbyteries thinks that these words should be deleted from the Confession of Faith. Further, a majority of commissioners to the General Assembly thought it worth referring to the Church. Further still, majorities in several other Presbyteries have concurred since then. That this weight of opinion is important it were foolish to deny, especially so since the ministers and elders involved constitute a class of Americans of highest order, morally and patriotically. The fact that war is to be regarded with sorrow and regret, as unpleasant, dangerous, painful, and harrowing, often wasteful, useless, and wrong, is further excuse for this action. The Church of Christ must ever stand and work for peace and peaceful methods, and serve as a check upon the ambition, hatred, and greed, of men and nations. But should the Church declare positively or by implication that all war is evil, teaching its members that they are sinful, and threatening its ministers with censure if in accordance to their conscience they go to war at the call of their country? The answer to that is No.

Some Basic Considerations

Some general observations come first. It has been said that war is in the same category with the traffic in alcoholic liquor and slavery. That the Church once tolerated them and now condemns them. War is at present coming under that same tardy condemnation. But there is a difference. With regret it must be said that when our Confession was adopted, some ministers were users, not always in moderation, of intoxicants. But the Church never sanctioned such habits. At that time slavery was common in the United States, even among ministers, but there is no sanction for it in the Confession. May it not be that our fathers had more wisdom than we give them credit for when they definitely made provision for war as an unpleasant duty, when necessary? Some of us think this is so.

Again it is said, that war engenders hatred. That is very possible for there is enough Adam in us all to bring it about. But it does not follow inevitably. Many of us who were engaged in

the late war never hated the Germans. We thought of them as enemies of war, certainly, but also as brave, able men, engaged in a disagreeable duty. And it is a fact that enmity between soldiers ceased with warfare immediately, long before that between non-combatants. No, it is not war that brings hatred. It is hatred that brings war. That is the nub of our Lord's emphasis upon the 6th Commandment. The need, if any, for war will cease when the Christian Church does its work of quashing the hatred in human hearts by the power of the Holy Ghost.

Another observation has already been made and deserves to be restated. The proposed deletion is not one in fact. It makes no mention of our official teachings concerning the 6th Commandment, where it is said that "lawful war," and "necessary defense," are not forbidden. (Larger Catechism 136.) Can it be that the framers of this overture did not know this? Is this faulty ecclesiastical statesmanship, or just an attempt to blow hot and cold upon a controversial item? Either alternative is unworthy of the spirit of our fathers and their careful methods of procedure.

The Question in Debate

Now concerning the debated section itself, notice that it does not require war. It is merely permissive. Even on occasions deemed just and necessary the magistrate "may" wage war. That is a long way from "shall" or "must." In effect it warns the executive that war is not the only alternative. There are other things which come first. Thus our Church reserves the right to support the executive and magisterial forces even when they decide for peace in the face of popular clamor for war, as well as support in a war deemed just and right.

This section is also limiting in character. Notice that it says such a war as is permitted must be just and necessary, and in the interests of piety, justice and peace. If it appear to us that our people are going to war selfishly, lustfully, ambitiously, we have the right and duty to call halt. Here is no blanket endorsement of war. To say so is to deny our powers of discrimination or our willingness to stand out from the crowd. It might be that such a situation would arise as would compel us to raise our voice against the magistrate and thus bring imprisonment, hatred, or ridicule upon us. It is to be hoped that we would pray for grace

to endure these things like men. But that is very different from serving notice upon our country that we shall not support our fellow citizens, even in a war of last resort.

Dearly Bought Liberty

By the way, how is it that we can engage in such a debate as this? There are some nations in this year of grace, where even this paper would come under the ban, and many a Cayuga Controversialist would be double timed into a concentration camp. Where did we get the right to express our convictions openly, and all our other much loved and jealously kept liberties? The blood of many a soldier fairly cries out from the ground of the battle fields of our nation. "I won it for you." And the chances are it is Presbyterian blood. The Liberty Bell proclaimed our independence but Valley Forge and Yorktown won it for us. The Epistle to Philemon was the death knell of slavery but in our land it was not the peaceful underground railway or the Missouri Compromise that accomplished its destruction. Rather the battle of Gettysburg and the little room at Appomattox.

We have very vivid contemporary examples that the world apart from Christ has changed not a whit for the better. Lack of funds and uncertainty of victory are the only reasons why Europe is not aflame with war this minute. There are still some nations as there are individuals who can only be kept in check by a fear of physical punishment. It is by no means impossible that some ungodly nation may take the war path in our direction; when our dear bought and much loved liberties and institutions are threatened with suspension if not destruction; when our country which we love and to which we owe so much under God calls us to its aid. In that case, my brethren, I am going. And overture or not, freely and willing, so will you.

Where Cross the

A City Morgue on New Year's Day

On January 1, 1937, there were twenty-two bodies in the city morgue at Philadelphia, Pa.—five murders, one suicide, one dead after a fist fight, twelve killed by automobiles, and three burned to death in a fire. The *Evening Bulletin* editorially commented, "The record is horrifying, at least it should be. If it does not horrify and all but terrify, there is something wrong with the mental equipment of Philadelphians. Its sensory service is dulled, calloused, inefficient. . . . It is time that happy folks were shocked by the unhappy side of life, by crime and casualty that commit murder." How is it in your community? Is life so cheap that a score of human beings can be needlessly killed in one city without a sense of profound shock, without a determination to find and fight the causes of this reckless disregard of the sanctity of life?

Shall We Ratify?

The Federal Child Labor Amendment was passed by Congress in 1924 by a vote of 297 to 69 in the House of Representatives and 61 to 23 in the Senate. It had the endorsement of all political parties. No time limit for ratification has been set.

Thirty-six states must ratify the Amendment to secure its adoption as a part of the Constitution of the United States. Of this number twenty-five states have already taken favorable action, the last, Kentucky, considering the Amendment during its Special Session in January, 1937. Ratification by eleven states is still needed. The Legislatures of the following nineteen states, which have not yet ratified will meet in regular session this year, most of them convening early in January.

Connecticut	Maryland	New Mexico	South Dakota
Delaware	Massachusetts	New York	Tennessee
Florida	Missouri	North Carolina	Texas
Georgia	Nebraska	Rhode Island	Vermont
Kansas	Nevada	South Carolina	

ded Ways of Life

It is hoped that among these and others called in special session more than the required number will join the ratification group. Materials for study and information for action may be secured from the National Child Labor Committee, 419 Fourth Avenue, New York City.

Congress in Session

With Congress again in session, the attention of the nation is naturally centered on Washington. We are likely to overlook the fact that the final authority in America is public opinion, and that Congressmen are usually recording what long years of education and action have finally crystallized as the preponderant public opinion of the nation. Nevertheless, the final enactment of national legislation is a matter of vital concern, and intelligent churchmen will doubtless do their part as citizens in calling to the attention of their congressmen the proposed measures that in their judgment would help or hinder the building of a Christian commonwealth. Among the measures to which the attention of thoughtful Christians will naturally be directed will be those concerning minimum wages and maximum hours of labor, collective bargaining, unfair trade practices, the elimination of child labor, food and drug regulation, modifications or extensions of the Social Security Act, relief, taxation, the agricultural situation, extension of the civil service, and neutrality.

Civil Liberty and the Legion

In the November issue of the "*National Legionnaire*," Commander Harry W. Colmery, National Commander of the American Legion, takes an admirable stand on civil liberties. Under the caption "*Let's Be American*," he states his position in a forceful, two-thousand word message addressed to his fellow members of the Legion, in which he says:

"The Constitution of the United States guarantees freedom

of religion, freedom of speech, freedom of the press, and the right of the people peaceably to assemble, and it declares that Congress shall not make any law prohibiting or abridging the free exercise of these sound principles. They are the most American thing in the Constitution. Without these wise provisions, we would have no democratic government; indeed, history tells us we would have had no United States of America. It is the sworn obligation of every member of the American Legion to uphold and defend these principles as faithfully, as courageously and as impartially as every other article of the Constitution. We must not deny the right of free speech or peaceable assembly to any person or any group, not even to those whose theories we despise."

Justice and Peace

Harold Butler, director of the International Labor Office, presented to the International Labor Conference in June, 1936, a statement in which he drew this comparison of justice and peace:

". . . . The real decision which now confronts the world is one of values. There can be no social justice without peace. The moral and military ideals are totally incompatible. Higher ethical and cultural standards can only be developed by social and economic progress, to which war is an insuperable bar. Under modern conditions the belief that prosperity can be promoted by conquest has been shown to be an illusion. Victory can only be had by undermining the moral, social and economic foundations of our civilization. The world is still struggling to avoid the abyss to the brink of which it was brought by the last great war. A repetition would engulf it irremediably. But, on the other hand, peace is not possible without social justice between nations and between individuals. Those who believe it to be unattainable under the present constitution of society or under the existing international order are liable to become rebels against them. Only through an equitable organization of the world's economic life can peace and justice and freedom be made secure. For that the sacrifice of narrower interests for the sake of wider objectives will be necessary, for the principle of equality is inconsistent with privileges, whether exercised by nations or private interests, at the expense of the general good of the world community. Unless there is a consciousness of moral solidarity among nations corresponding to the material interdependence by which they are now so closely knit together,

the task of reconstruction is impossible. But if they are inspired by the firm resolve to banish warfare in all its forms, whether political, military or economic, a far better and juster civilization than any it has known is well within the compass of humanity."

The Liquor Traffic Grows

The Methodist Voice (December, 1936) carried from the pen of Dr. E. H. Cherrington, executive secretary of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, the following figures taken from reports of the United States Internal Revenue Department:

Year	*Production (Barrels)*	*Consumption Withdrawals*
	FERMENTED MALT LIQUORS	
1914	66,189,473	66,105,445
1933	9,797,817	6,277,728
1934	37,678,313	32,266,605
1935	45,228,605	42,228,831
1936	51,800,000	48,750,000
	VINOUS LIQUORS (*Gallons*)	
1914	49,515,000	*———
1933 (Still)	18,755,651	1,801,647
1934 "	*———	*———
1935 "	91,728,931	35,400,400
1936 "	170,875,000	47,475,000
	DISTILLED LIQUORS (*Gallons*)	
1914	181,919,542	138,840,597
1933	123,404,914	6,120,944
1934	241,609,970	38,601,236
1935	349,772,392	75,073,993
1936	449,994,161	100,383,056

*———Not available.

These figures tell their own story. What shall the end be?

WHAT CHRISTIANITY MEANS

It is the Christian faith that there is nothing which is worthy of our supreme devotion short of the reality upon which we and the whole structure of our lives ultimately depend.

It is the Christian faith that men in their search for the meaning of their lives cannot stop short of God.

It is the Christian faith that God is the final source of moral obligation. One of the surest facts of human life is the fact that moral demands are made upon us which we cannot refuse without the sense of having somehow fallen.

It is the Christian faith that God is personal.

It is the Christian faith that in Jesus Christ we have the surest clue to the nature of God.

It is the Christian faith that it is the purpose of God that the spirit of Jesus should be the norm for our lives, and that men should develop in the world a fellowship which knows no barriers of race or class or nation, and which is characterized by abundance of life, mutual loyalty, and a common devotion to God.

It is the Christian faith that there is a judgment of God which can be observed in personal life and in the events of history.

It is the Christian faith that God forgives those who are honest with themselves about their sins, and who seek to turn from them.

It is the Christian faith that God can be trusted to deliver from frustration those who fulfil the conditions.

It is the Christian faith that there are evils in the world which God does not cause.

It is the Christian faith that man combines in his nature high possibilities and tragic handicaps.

It is the Christian faith that, in contrast to the habits of all history, there is a genuine equality of all men before God.

It is the Christian faith that there is a movement of life in the world in which God is working most clearly to lift the level of the life of men. Christianity is not merely a set of ideas; it is primarily such a movement.

John C. Bennett in *Christianity—and Our World.**

RELIGION AND LIFE

"Now it is my considered conviction that there can be no enduring alleviation of the social and political ills which plague us, unless and until there is an essential change of ethical and spiritual attitude in the rank and file of men—and this regardless of the special form of government, whether absolutist or democratic, and regardless of the particular economic order, whether capitalist, socialist, or something else. . . . In mitigation of current conditions specific governmental procedures must assuredly be tried, as they are now being tried, and specific economic programs must likewise be undertaken, as is also now the case, and for each there must be the contribution of the ablest trained intelligence at command. But I am persuaded that no one of these alone, nor all of them together, will in any thoroughgoing and lasting way achieve the desired purpose, if not motivated by an essentially religious attitude and purpose."

Dr. James Rowland Angell, President
Yale University

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Temperance Education: Whose Job?

By Jas. E. Clarke*

"THE *final* aim of governmental control over the sale of liquor is the promotion of temperance." "There have been no significant contributions in the field of temperance education during the two and a half years since repeal." "How is a liquor control body to formulate a temperance-education program which will not suffer violent attack from some group of citizens? Can a licensing authority undertake to undermine a business, the pursuit of which it authorizes?"

The quoted sentences are very significant. They are many times more significant when their source is known. They are from the recent book entitled "After Repeal" (p. 14), and that book is the result of the joint authorship of Leonard V. Harrison and Elizabeth Laine, who were outstanding members of the research group which furnished the facts on which was based the book entitled "Toward Liquor Control," sponsored by John D. Rockefeller, Jr. and written by Raymond D. Fosdick and Albert L. Scott. "Toward Liquor Control" appeared in 1933 and was hailed as a convincing argument that prohibition was a failure and that liquor should be socially sanctioned but rigidly controlled.

Repeal Fails to Control

Now come two able students of the whole question telling us in substance that repeal has not been a move *toward* liquor control, for these among other reasons: The use of alcoholic beverages has increased; the profit motive dominates the situation, making state control inefficient; the state cannot be expected to "undermine a business, the pursuit of which it authorizes." All of that—and more—is just what many of us predicted would be the outcome of repeal. It is interesting to recall that the present writer, in reviewing "Toward Liquor Control" in The Presbyterian Advance Nov. 9, 1933, pointed out that these distinguished Christian gentlemen who produced the book were motivated by the be-

* Editor Afield of "The Presbyterian Tribune," Nashville, Tenn.

lief that the use of intoxicants was "so deeply entrenched in the desires and habits of the people" that prohibition could not succeed and that the only hope was through legal sanction and wise and effective "control." He then added that *if* it were agreed that "nothing better than 'control' is possible," then the course commended in that book was worthy of all consideration, because it was based upon certain sound principles, among them these: That control would be impossible unless the profit motive is eliminated; that the license system has been proved a failure; that taxation should not be for revenue, but for social control only. But, commenting upon those principles, the writer then added:

"If we must start from such a basis, then the plan proposed in this book is undoubtedly a good plan—if *worked* by men like Messrs. Rockefeller, Fosdick and Scott, socially minded men. They seek the good of society, not profits for themselves. But . . . the writer feels forced to add that he doubts that we could find today enough men with the motive and ideals of these three—and also sufficient backbone to stick to their ideals—to make even this excellent plan work to the highest interests of society. Indeed, he ventures to predict that one day it will be discovered once more that the root of the whole problem lies in the selfishness of men who seek profit for themselves."

Now come the valued research workers who furnished material for the Fosdick-Scott book to tell us that we actually have "a far-flung private license system" in most states; that only a few state monopolies are "measuring up to expectations;" that "state control was brought about more by a desire to get liquor revenue for the states than by a conscious desire to promote social welfare;" that the state cannot effectively further temperance-education while it gives legal sanction to a business out of which owners and governments receive large financial rewards!

The Voters Are Unconvinced

It is quite clear that governments—made up so largely of politicians influenced most of all by the question, "What can I get out of it?"—are not motivated primarily by the desire to promote social welfare. But something else is equally clear—if we are but honest enough to confess it. That something is this: A very large proportion of the professed Christians of the nation are not

actuated by the desire to put social welfare first. If they are, then they interpret "social welfare" as meaning the cutting down of *our* taxes and securing funds to run the governments from the "blood-money" that can be squeezed out of the patrons of John Barleycorn. Even here they are mistaken. The cost of governments is increased tremendously by the licensed liquor traffic:—witness just one bit of evidence,—the marked increase of demand for space in jails, asylums, and Keeley-cure establishments.

Now, what are we to do about it? First of all, we should recognize the error in the first sentence of this article, quoted from "After Repeal." The authors say that "the *first* aim of government control . . . *is* the promotion of temperance." No. It isn't. It should be:—that is doubtless what they meant: but it is not. We simply cannot rely upon the government to lead in educating persons against the use of intoxicants so long as the government derives income from that use. Further, we cannot rely upon the mass of people—even though they be church-members—who have no deep conviction that the whole traffic is morally wrong, because it is destructive of social welfare. Our hope of changing the situation must rest upon those persons who are convinced that to give social sanction to so obvious an evil is to sin against God and man.

What Can Be Done?

What, then, should this smaller group do? First of all, educate individuals into that conviction, disposition and attitude which will lead them to avoid all use of alcoholic drinks and to discourage their use by others. That is, by all of the means available, endeavor to develop in individuals the principle of total abstinence from all intoxicants as a beverage. For, in the last analysis, the *traffic* can never be fully suppressed until there is control from within.

But let us not forget—what seems too generally forgotten—that "temperance education" should include the development of an attitude of opposition to the *traffic*. It is our business to teach people why the traffic should be suppressed. We are dealing not merely with a personal habit, but also with a grave social menace. Thousands—perhaps millions—who have the right personal atti-

tude toward the use of intoxicants have practically no social attitude at all. This is particularly true of adults. They, as well as children and youth, badly need education on the whole subject.

Secondly, let us not be content with devoting energy to half way measures or to measures which are impracticable under present conditions. Many—and the writer has been among them—are insisting that the advertising of liquor should be prohibited. That is one of the things Fosdick and Scott insisted upon. But is it not an impracticable dream so long as the sale and manufacture of intoxicants receive legal sanction? Is it reasonable to say, "Your business is all right, but you must not push your business?" Who objects to the advertising? Only those who believe the business is not right but all wrong—in spite of the law. That conviction must be quickened and cultivated in the hearts and minds of multitudes—and when it comes to exist once more in a sufficient number of people there can be but one conclusion: The traffic is a social evil which must be absolutely outlawed and, so far as possible, completely suppressed.

Control—Then Elimination

On methods men will not agree. Possibly national prohibition was not the best method; yet how can states enforce without the cooperation of the Federal government? But whatever the method, the writer is more and more convinced that nothing less than the complete suppression of so great an evil can be the aim of the Christian citizen. True, prohibition was not wholly successful, mainly because its enforcement was so largely in the hands of unsympathetic officials. Yet it brought great gains. In spite of the increase of liquor consumption, a large per cent of a generation grew up free from the habit, and they have stayed free. But now we confront the widespread promotional activities of a reestablished and legalized "trade," and unless there is a new awakening of the consciences of men who really have some desire for social welfare the gains of the past may be lost in the present.

King Alcohol is again enthroned. If he is to be dethroned it will be only through the wise, persistent, patient activities of Christian men and women filled with a passionate purpose to put away the curse that is among us.

The Church, the Fascist Mood and International Affairs

Editor's Note—These extracts are taken from the report of the Committee on Social Service of the Synod of New York. The chairman of the committee is Dr. Phillips P. Elliott, pastor, First Presbyterian Church, Brooklyn, N. Y.

The Church and the Fascist Mood

Your committee would urge the Synod and its constituent churches to be aware of the dangers which confront representative government in the world today. We need not be alarmists to recognize this danger, which comes not only from the influences emanating in countries living under dictatorships in Europe, but also springs from certain tendencies in American life, which, if they continue, will assuredly modify and perhaps destroy the representative form of government which has been our nation's pride. There is danger in a blind belief that our form of government will automatically continue, and with intelligent fidelity we must believe in it and stand by it.

In particular this support of the principles of our government is now called upon to make itself effective in the defense of free speech. All denials of the right of free assembly and expression are straws in the wind pointing to the danger of the triumph of the dictator philosophy. In this regard, we would condemn the teachers' oaths being required by this and other states, calling upon our churches to oppose this requirement in the realization that only a freely given loyalty is worth the having. We look with dismay upon such a denial of free speech as that recently occurring in Terre Haute, Indiana, when the Communist presidential candidate was imprisoned for more than twenty-four hours in order to prevent him from speaking. Free speech means nothing at all unless it means freedom for those with whom the majority differs. The Church which is concerned not with man's transient political and economic opinions but with basic considerations of justice and good-will must reaffirm at every point this fundamental human right.

The Church and International Affairs

The world is clouded by wars and rumors of wars and the Christian mind and conscience must be clear and sensitive. In particular, we would warn the constituency of the Synod against the acceptance of all they read regarding the Spanish Civil War. There are many groups—clerical, political, economic—involved in this catastrophe which is tearing Spain apart. There have been reminders of the type of story freely circulated during the World War—stories of atrocities which afterward were completely disproved. We must keep the minds of men as fair and their passions as restrained in this conflict as possible.

In this connection, there is danger that these violent passions will be aroused in connection with what has been called "A crusade against atheism." It is a truism to say that any conquest of atheism which is won at the point of the sword is a conquest not worth the making. Moreover, if the Church is concerned about the preservation of its own life as an institution at any cost, it will yield to the temptation to sanction and even employ the use of the sword. We would call the churches back to a more vigorous faith in the sword of the spirit, recognizing that even the institution of the Church may fall, and still the spirit of Christ be marching on.

For our own land we would urge a policy of strict neutrality in the present conflict and an embargo on the shipment of all arms. We also urge the government control of the manufacture of munitions, as in the case of public utilities, at the earliest possible date. We would warn our people against the dangers of militarism in our now civilian land. Such a danger was illustrated by the recommendation of a high army officer that the present C.C.C. camps be expanded in policy to include six months of military training, to be made compulsory for all young men. We endorse the action of the administration in denying this recommendation.

We also reaffirm the stand previously taken by this Synod and by various General Assemblies regarding our continued opposition to compulsory military training in schools and colleges and we again urge that parents send their young people to institutions where this requirement is not made.

In these and many other ways our Christian faith must make itself effective in the life of our society. . . .

Race Relations Sunday

"The Christian Spirit, which is essentially missionary and inclusive, can never reconcile itself to any barriers which separate man from man. It must continually strive to pass beyond them in order to realize the fellowship which unites those who are the children of a common Father."

J. H. Oldham *

"Man's inhumanity to man" continues to cause strife and friction in every part of the world. Here in our own country, dedicated to equality and freedom of opportunity, barriers of class and privilege still persist with their harvest of prejudice, discrimination, hatred and violence. It is imperative that the Christian Church recognize her responsibility in this situation and strive to bring about a more Christ-like attitude of tolerance and sympathetic understanding.

That there may be a united approach to the problem Christians of all denominations will join in the recognition of February 14, 1937 as Race Relations Sunday.

Every church may have a part in this country-wide observance through the use of the helpful program materials made available by the Department of Race Relations of the Federal Council of Churches. A packet of six leaflets has been prepared. Two of these provide a *Message on Race Relations* to be used in the Church bulletin or as the basis for the sermon and *Data for Speakers*. The remaining four leaflets offer worship and other program suggestions for the church service, and other groups.

It is hoped that the investigations and other study in preparation for this special day may stir a deeper concern and give impetus to a constructive program of study and activity in the interest of social, economic and political justice based on Christian friendship for all peoples.

All of these materials may be ordered from the Federal Council of Churches, 105 East 22nd Street, New York. Set of six leaflets 5 cents each; individual leaflets 2 cents each; $1.50 a hundred.

* "Christianity and the Race Problem," p. 175.

Book Reviews

Christianity and the Individual in a World of Crowds, by Halford E. Luccock, Cokesbury Press, 1937, $1.50.

Writing in his usual brilliant style, Dr. Luccock in these lectures on the Jarrell Foundation at Emory University, in January, 1936, set forth the message of the Christian gospel to persons. "It is the preacher's task not only to take people up into a high mountain of vision, but also to enable them from that outlook to see clear down the valley to the little house in a side street where they live day by day." Dr. Luccock has met his own definition of the preacher's task. This book will help men to recognize the social and personal causes of tension and need in their own lives and to find release and integration and energizing power in contact with God.

The book is crowded with apt illustrations taken from Dr. Luccock's apparently inexhaustible fund. Occasionally one runs across a vivid, half-humorous pen picture, like this concerning human personality: "Frequently the word 'I' really stands for a sort of turbulent town meeting in clamorous strife and lacking a chairman who can secure order. In addition to that, we preside over a menagerie in which the ape and tiger do not die conveniently, and we have trouble also with the ancestral peacock and donkey."

Throughout the book runs the insistent note that the Christian task of reshaping individual personality is not to be regarded as excluding the task, likewise Christian, of saving our common life together. "The most formidable obstacle to faith is a world in which love is denied on every hand. If we expect men to believe in a God of love, we must work to create a way of life where love does not seem like a grotesque far-away fairy tale." The world of crowds is not easily dismissed when Christ speaks to the individual. The concluding paragraph is a singularly eloquent plea that those who preach Jesus live with him and think of him—"mad, passionate, furious"—so may they be.—C. J. T.

Motive and Method in a Christian Order, by Sir Josiah Stamp; Abingdon Press, New York, 1936, $2.

Sir Josiah Stamp, one of the world's greatest authorities on economics, has written a challenging and discriminating analysis of the problem that confronts the minister who speaks in the economic field. He does not tell the minister not to speak. On the contrary, he suggests that the preacher may "prevent the expert from becoming the complacent custodian of economic inevitability." But "the real task of the pulpit" is "not primarily with the technique of the political and economic machine at all," but it is "the conversion and elevation of human motive on such a scale that new organism may become possible."

The author's analysis of motive in the economic life is realistic. He believes that there is already in existence a splendid body of semialtruistic motive to act as a nucleus in an order making great demands on public spirit. At the same time, he warns his readers that no system or program was laid down in the New Testament, applicable to the first century and the twentieth alike, and that Christian teaching gives little or no guidance upon system and method. This point is supported by reference to the nonethical idea of division of labor, "without which we could not keep a fifth of the population alive in decent comfort, and which at the same time gives rise to 90 per cent of our ethical problems," and likewise by reference to changes in economic structure which must be judged by their economic advantages and disadvantages and not by pulpit pronouncements.

Here is a sane, scholarly presentation of a most difficult problem that every minister must face. This volume will stimulate and sharpen the thinking of readers, whether or not they agree with its principal conclusions. "My real aim," said the author, "is to make the study of the application of Christian principles not easier but harder, for it must be hard if properly done." Well stated and well done.—C. J. T.

Current Films

The estimates of films here reproduced are offered in response to the action of General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Camille (Garbo, Taylor, Crews) (MGM) An outstanding masterpiece. Notable achievement in intelligent direction, restrained treatment, fine acting, pictorial beauty, with background, sets, costumes true to time. Garbo superb as Dumas' tragic heroine who finds real love to late.
For A: **Excellent** For Y: Mature For C: No

Stowaway (Shirley Temple) (Fox) After exotic start, becomes engaging adventure story ideal for Shirley's talents. Child's influence over the grown-ups very appealing and convincing. No misadventure carried far enough to be painful. No tap dancing. Songs belong in action. Shirley's best in years.
For A: **Excellent** For Y: **Excellent** For C: **Excellent**

Rembrandt (Charles Laughton) (UA) Supremely careful English production, wonderful in backgrounds, sets, costumes, vivid in characters, slight in action. More a study than entertainment. Overemphasizes failure. Only picture shown is mocked. Laughton fine in undramatic role. Speeches overdone.
For A: **Impressive** For Y: Not recommendable For C: Not recommendable

Plainsman, The (Gary Cooper, Jean Arthur) (Para.) Powerful picture of heroism and villainies in the '60's, when America was "making its frontiers safe." High historical value, vivid character interest, but DeMille must have his moments of torturing drama and agonizing, incredible heroics.
For A: **Fine of kind** For Y: **Fine of kind** For C: Too strong

April Romance (Richard Tauber, Jane Baxter) (MGM) The pathetically unsuccessful love story of Schubert, charmingly told, serves as background for his famous songs, beautifully sung by Richard Tauber. Refreshing simplicity of well-acted story emphasized by Viennese ballroom splendors.
For A: **Delightful** For Y: Mostly good For C: Little interest

Love on the Run (Gable, Tone, Crawford) (MGM) Hilarious, preposterous fun over two newspaper pals chasing runaway heroine from London to Paris. Breezy, wisecrack dialog but not sexy. Hero wins always by double-crossing pal. Some crudities of act and speech, but mostly non-stop amusement.
For A: **Very good of kind** For Y: **Amusing** For C: Doubtful

Lloyd's of London (Bartholomew, Tyrone Power, Madeleine Carroll) (Fox) Masterpiece of high historical and dramatic value. Portrays the famous "Lloyd's" as intimately involved in stirring times of English history in days of Lord Nelson. Splendidly staged and directed. Vivid, vital, convincing.
For A: **Excellent** For Y: **Excellent** For C: Largely beyond them

Beggar Student (Ufa) (English Titles) Hilarious character comedy accurately laid during Saxony-Poland struggle in 1704. Hero, future king incognito, and his pal have boisterous good time as prisoners at Polish court, till they win freedom and high-born brides. Elaborate.
For A: Rather interesting For Y: Little interest For C: Little interest

In His Steps (Eric Linden, fine cast) (Grand Nat) Only title and serious purpose relate to famous book. Under-age pair, genuinely in love, defy rich parents, elope, marry, learn new ideals in poverty. Boy bravely returns to face kidnap charge and clear old friend—and all is forgiven! Well acted.
For A: Good of kind For Y: Mature For C: No

One in a Million (Adolphe Menjou, Sonja Henie) (Fox) Largely vaudeville slapstick. Arline Judge wisecracks. Menjou, head of cheap troupe playing Switzerland, bawls his lines to be funnier. But Sonja and her kindly father, seeking Olympic honors, her charm and matchless skating redeem the film.
For A: Fairly good For Y: **Good** For C: **Good**

Reference Materials

*Contains good Reference List.
†Orders for items preceded by this mark and requests for information should be sent to the Department of Social Education and Action, Witherspoon Building, Philadelphia. Order other materials from the Book Stores listed below, except where otherwise indicated.

Peace

Beyond Remembrance—A worship service. 2 cents each, 12 or more copies, 1 cent each. (New)
"WAR TOMORROW: Will We Keep Out?"—A Study Unit for Young People and Adults. Leader's Kit, including a copy of the text, 50 cents. Additional copies of the text for members of the group, 25 cents each.
The Will to Peace—A worship service. 12 or more copies, 1 cent each.
*Beyond War—A worship and study program, 10 cents.
Services of Worship for World Understanding and Peace—15 cents.
*Program Suggestions for World Peace—10 cents.
†The Churches and World Peace—Walter W. Van Kirk. Free.

Social Relationships

*A Christian in His Home, by Eliot Porter (Problems of Marriage) Young People's Elective. Teacher's and Student's Edition, 15 cents each.
Ideals of Love and Marriage. 5 cents single copy; $4 a hundred.
†Report of the Committee on Marriage, Divorce and Remarriage, adopted by the General Assembly of 1931. Free.
†Keeping Fit. Free.
†A Bibliography on Education in Family Life, Marriage, Parenthood, and Young People's Relationships. 10 cents.

Economic and Industrial Relationships

Churches in Social Action—Why and How, 10 cents.
Official Pronouncements of the General Assembly Relative to Social Issues (1910-1936). Free.
Social Ideals of the Churches, 5 cents.
*Economics and the Good Life by F. Ernest Johnson (An adult study unit). Paper $1; cloth $1.50.
What Your Church Can Do in Social Service, 5 cents.
†Economics and Social Relationships—Bibliography. Free.

The Church and the Community

A set of the materials for the special emphasis, "Christ in the Life of the Community," may be ordered without cost from The Presbyterian Board of Christian Education, 129 Witherspoon Building, Philadelphia.

Book Stores

Philadelphia: Witherspoon Building
New York: 156 Fifth Avenue
Pittsburgh: Granite Building
Chicago: 216 S. Wabash Avenue
San Francisco: 234 McAllister Street
Minneapolis: 1040 Plymouth Building